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in the days of Jesus himself. But as for God's forgiveness because of Jesus Christ and his homage to "divine necessities," is it worth while to try to compel men to see precisely and think dogmatically in a field where all power of understanding and all sense of kindly reality alike forsake them?

It is in the vehemence of modern reaction from such dogma that the truth of reconciliation has been much clouded over, and it is to be doubted whether Dr. Denney's line of argument is best calculated to lead men of our generation back to intelligent appreciation of the doctrine that he loved.

BOOK NOTICES

This Life and the Next. By P. T. Forsyth. New York: Macmillan, 1918. Pp. viii+122. \$1.00.

Principal Forsyth does not discuss the argument for immortality in this little book; he seeks rather to appraise the influence of the belief upon the conduct of this mortal life now. However, there is no end of brilliant apologetic for the doctrine in the little book, and it is much more than a study in practical reactions. The method is after Dr. Forsyth's brilliant manner, a style that sometimes dazzles more than it clarifies. There are thirteen chapters, each preceded by a brief summary. Here are some interesting sentences: "Death does not fix the moral position of the soul irretrievably. Other methods of moral discipline lie beyond" (p. 13). "I do not remember where we have Christian warrant for believing that man was created immortal." "He [Christ] alone has life in Himself, and we have it by His gift and by union with Him either here or hereafter" (pp. 20, 21). "It is always an unstable frame of mind, and a low form of faith to be, even in the name of love, more anxious about immortality than about being in Christ or in God's Kingdom," (p. 25). This seems like a clear statement of "conditional immortality." "At the outset, I venture to think that it is a surrender of Christianity to find from ghosts a comfort and hope about the unseen which we do not draw from Christ. It is amoral. It is another religion and a debased" (p. 38). But why are we shut up to the dilemma, *Christ or ghosts*? Why not *Christ and ghosts*? Sir Oliver Lodge would not be averse to the latter, we understand. "We should resume prayer for the dead, were it only to realize the unity of the church and our fellowship with its invisible part. In Christ we cannot be cut off from our dead nor they from us wherever they may be. And the contact is in prayer." Immortality "is a vocation rather than a problem." It must not be turned "from an imperative task to a leisurely theme." It must be lived, here, now, earnestly, triumphantly. We must begin with the belief

as a working principle of life, not end with it as a final doctrine of faith. It all gathers up in the fact of Christ, a living Person, able to enter into relations with us, claiming us all that we may claim him. We know no other book of equal size on this great and timely theme so profound in its insight and practical in its suggestions.

Wessel Gansfort—Life and Writings. By Edward Waite Miller. Principal works translated by Jared Waterbury Scudder. New York: Putnam, 1917. Two volumes. Pp. xvi+333 and v+369. \$4.00.

Wessel was one of the principal precursors of the Reformation. He was born at Gröningen, Friesland, about 1400, and died there in 1489. He was educated at several of the leading universities of Europe and was a disputant or teacher at Cologne, Paris, Heidelberg, and Louvain.

Personally he was humble, independent, free from ambition, an earnest seeker after truth, broad in religious sympathy, and cosmopolitan.

A key to the interpretation of Wessel will be found in a booklet of his published in 1453. Here he contends that "diversity of religious thought and worship is the inevitable result of human freedom, and is not incompatible with a deeper unity which it is the function of the true prophet to discover, so that all intolerance and persecution may cease."

Wessel escaped the Inquisition, but during the Reformation his most important writings were put on the Index of Prohibited Books.

These volumes are published as specials in the papers of the American Society of Church History.

While primarily intended to meet the needs of the average reader it is believed that scholars will find the work extremely valuable. In the earlier chapters we find a good general review of the forces that were rising and combining to bring the Reformation.

The first volume contains about one hundred and fifty pages of biographical material. Then follows through the second volume translations of his Letters, the Essay on the Eucharist, and the Farrago, all appearing in English for the first time. As addenda we have Life of Wessel of Gröningen by Hardenburg, incomplete, and a shorter sketch by Geldenhauer of Nymwegen. There are fifteen illustrations and a good index.

Patriotism and Religion. By Shailer Mathews.

New York: Macmillan, 1918. Pp. 161.
\$1.25.

This is one of the many books which in the past five years have sought to contribute something worth while to the solution of present world-problems by an analysis of ideals. Not all of them, however, have seen clearly, as does the present author, the value of the historical method. Calling to witness the experience of past centuries in a historical survey, he shows that ideals of patriotism have changed in the same way and in close connection with ideals of religion; that in fact they reflect the stage of religious development into which a nation has entered. He distinguishes sharply between nationalism and patriotism, in the present enlightened age, as represented by opposing forces in the great struggle between the Teutonic and the Allied Nations, and holds that there is no true patriotism which does not recognize the obligation of a national destiny which includes the well-being of other nations and of the world.

Although keenly alive to the dangers of the present world-situation the tone of the book is optimistic, and the faith of the author in the power of a vicarious, sacrificing religion exercised in individual, national, and international affairs is everywhere evident.

Love in Creation and Redemption. By Dwight

Goddard. New York: Revell, 1918. Pp. 278. \$1.25.

The book is divided into two sections: the first studies the teachings of Jesus as they are reported in four principal New Testament sources, namely, Matthew, Mark, Luke (the reminiscences of Jesus by Joanna), and John; the second quotes extensively from Osborn, Bergson, Eucken, and Tuckwell, comparing the teachings of Jesus with modern thinking. An introductory chapter sets forth the writer's critical conclusions concerning the New Testament

sources; a concluding chapter sums up the discussion. The result of the discussion sets forth love, which alone is "creative, formative, dynamic, vital," manifest first in the creation of the universe and, as declared in Jesus Christ, working for the redemption of the world from sin and for the establishment of the Kingdom of God on earth. Mr. Goddard pleads with deep conviction for this view of religion. His summaries of the writers from whom he quotes are excellent and the citations well chosen.

Studies in the Book of Revelation. By J. H. B.

Masterman. New York: Macmillan, 1918. Pp. 150. \$1.60.

This is a brief, popular interpretation of the Book of Revelation, based chiefly upon the well-known commentary of the late Professor Swete of Cambridge. The introductory matter is very much abbreviated, and in fact is so meager as to be of relatively slight value as a means of orienting the student in the world in which the author of Revelation moved. But for readers who desire a historical interpretation of the book in epitomized form this little volume will serve a very useful purpose.

With God in the War. Chosen by Charles L.

Slattery and approved by the War Commission of the Episcopal Church. New York: Macmillan, 1918. Pp. ix+116. \$0.60.

The purpose, the way, and the goal of the Great War are interpreted by well-chosen quotations from a wide range of sources. Much of the finest war literature is laid under tribute for this little volume, which is convenient for a soldier's pocket. The prayers are especially fitting and beautiful.

Prayers and Thanksgivings for a Christian Year.

By Isaac Rankin. Boston: Pilgrim Press, 1918. Pp. x+306. \$1.25.

This is a treasury of prayers, one for each day of the year, accompanied by appropriate passages of Scripture. Dr. Rankin, who suffers from physical deafness, has an ear that is trained and tuned to the finest voices of the spiritual life. He has done a service to Christian devotion in this attractive book. It ought to lie on the table of hundreds of busy Christians and be used by them daily.